

Art of Loving Myself

1. Describe the art of loving myself from the perspective of Oneness.

Loving yourself in Oneness is not an action, not a technique, and not a gradual achievement.

It is **a remembering**.

A remembering that:

- The one who tries to love,
- The one who wants to be loved,
- And the one who *is* love...

...are not three.

They are **One**.

1. In Oneness, You Do Not Love Yourself — You Recognize Yourself

From duality, “loving myself” means:

- Accepting my flaws
- Being kind to myself
- Forgiving myself

Beautiful, yes — but still based on the idea:

There is a “me” and there is someone inside trying to love that “me.”

In Oneness, this separation dissolves.

There is no lover and loved — only **Love Being Itself**.

Just as the sun does not shine *to* someone —

It *is* shining.

Love is your natural radiation, not an effort.

2. Love in Oneness Is Not Emotional — It is the Ground of Existence

Emotions come and go like waves.

Love in Oneness is not a wave —

it is **the silent ocean from which waves arise**.

It is:

- The stillness behind every breath
- The space inside every heartbeat
- The awareness behind every thought

When you rest in that space, love is effortless.

3. You Do Not Become Worthy — You Realize You Were Never Unworthy

Duality says:

“Heal yourself so you can finally love yourself.”

Oneness whispers:

“There was never anything wrong with you.”

The “unlovable self” is only a thought.

The one who is aware of the thought is already free.

Just as the sky does not become stained by clouds,
Consciousness is untouched by identity.

4. Love Yourself the Way Existence Loves You

Existence does not judge.

It does not compare.

It does not abandon.

A flower is not more deserving than another.

A sunrise is not jealous of the stars.

Existence expresses only one message:

“You are allowed to exist exactly as you are.”

When you align with that truth,

The heart stops fighting its own reflection.

5. In Oneness, Loving Yourself Becomes Loving All

As the illusion of separation dissolves, something beautiful happens:

The love you once reserved for yourself
automatically flows toward others —

not because you choose to love them,
but because **there is no boundary left.**

This is the highest form of self-love:

Loving the world because the world is yourself appearing as many.

6. The Art Summarized

Duality-Based Self Love	Oneness-Based Self Love
"I must fix myself."	"Nothing was broken."
"I must earn love."	"I am love already."
"I love myself despite flaws."	"Flaws and perfection are illusions."
Effort	Natural radiance
Conditional	Unconditional Presence

A Short Reflection

Sit quietly for a moment and allow this truth:

- 🌀 *There is no distance between the one who seeks and the one who is found.*
- 🌀 *There is no gap between love and the one who loves.*
- 🌀 *There is only Love — appearing as You.*

Final Line

**To love yourself in Oneness is to stop becoming — and simply Be.
In Being, love blossoms — because Being and Love are One.**

2. Explain the art of loving myself means these three: the Jeevatma which loves only one quality while hating the rest; the Atma (individual soul) which views all qualities with equanimity and loves them equally; and the Paramatma (Supreme Soul) which pervades inside and outside, recognizing, "I myself am appearing to myself in many forms."

Here is the explanation, step-by-step, as a living process rather than only a concept:

The Art of Loving Myself — Through Three Stages of Consciousness

Loving oneself is not a single event — it is a **journey of identity**.

It evolves through three layers:

1. **Jeevatma — The Personal Self**
2. **Atma — The Witnessing Soul**
3. **Paramatma — The Infinite Self**

Each stage contains its own way of loving, understanding, and relating to experience.

Let us unfold them.

1 Jeevatma: The One Who Chooses, Rejects, and Struggles

At this stage, the "I" is still small, personal, conditioned, and tied to survival, memory, and emotional identity.

Here, love is **fragmented and selective**:

- “I love the parts of me that are successful... not the parts that failed.”
- “I like my confidence... but I hate my fear.”
- “I respect my discipline... but I dislike my laziness.”

Love here is **transactional** — based on:

- approval
- reputation
- comparison
- protection
- fear

The Jeevatma is like a gardener who waters only a few flowers and tries to cut away the rest, not knowing:

Every quality arose from the same soil.

This stage is not wrong — it is innocent.

It is the beginning.

It is the soul discovering itself through duality.

2 Atma: The One Who Witnesses with Equanimity

As consciousness matures, something shifts:

Instead of reacting, the self begins to **observe**.

Instead of rejecting parts of itself, it begins to **see everything as valid**.

Here, love becomes **unconditional neutrality**.

- Confidence and insecurity are both seen as passing qualities.
- Anger and compassion arise from the same field of awareness.
- Strength and vulnerability are complementary, not opposite.

Just like sky does not love one cloud more than another, the Atma:

holds all qualities with equal acceptance.

There is no judgment — only witnessing.

No fixing — only understanding.

At this level, loving oneself means:

- ◆ *“Everything appearing in me has a place.”*
- ◆ *“Nothing needs to be denied or destroyed.”*
- ◆ *“All qualities are movements of the same consciousness.”*

This is the stage where real healing begins.

3 Paramatma: The One Who Loves Because All Is Itself

Finally, identity expands beyond the body, mind, and personal history.

There is no longer:

- Lover and loved
- Self and other
- Positive and negative
- Me and the world

Here, the realization dawns:

“Everything I am experiencing — inside or outside — is my own Being playing in different forms.”

Now love is not an emotion...

It is **Reality**.

It is effortless, natural, and all-pervasive.

Just as fire cannot be separate from heat,
Paramatma cannot be separate from love.

At this stage, the experience is:

- ✦ *I am loving the world because the world is myself.*
- ✦ *I am loving the qualities in others because they are my own reflected shapes.*
- ✦ *There is no distance — only One Being appearing as many.*

Love becomes **boundless presence**, not directed affection.

Comparison of the Three Stages

Level	Identity	How Love Appears	Core Realization
Jeevatma	Personal self	Selective, conditional love	"I love only what feels safe or good."
Atma	Witnessing awareness	Equal love for all qualities	"Everything is allowed to exist."
Paramatma	Universal Consciousness	Love as omnipresent Being	"Everything is Me appearing as many."

The Completion:

The art of loving yourself is not to remain at one stage but to **evolve through them**.

- From preference to acceptance
- From acceptance to unity
- From unity to **non-duality**

Then love is no longer something you do —
It is **what you are**.

Final Essence

Jeevatma loves parts of itself.

Atma loves the whole of itself.

Paramatma realizes:
There was never a “self” separate from Love.

3. Since the One appears to be the many, hating anyone externally is like hating yourself?

Yes — from the standpoint of Oneness, that is true.
But let’s unfold it clearly, step by step.

1 In Duality: There Appears to Be “Me” and “Other”

In ordinary perception, life feels like:

- **I am here.**
- **The other person is there.**
- Their actions affect me.
- My actions affect them.

So love and hate appear directed *outward*.

Hatred in duality feels justified:

- “They hurt me.”
- “They are wrong.”
- “They are different from me.”

At this stage, hate feels like **self-protection**.

But it never truly protects — it imprisons.

Because whatever emotion we send outward, we must **generate inside first**.

So the pain remains in the one who hates.

2 In Witnessing Awareness: The Emotion Belongs to the One Who Feels It

When consciousness matures, you begin to see:

- The person outside is not the source of the hate —
the **reaction inside is the source**.
- The external person only **triggered** an internal pattern.

So the feeling becomes:

“I am not really hating *them*.
I am meeting a part of *myself* that is unresolved.”
This shift is the beginning of spiritual intelligence.

3 In Oneness: The Other Is Not Other

When the veil lifts, a profound recognition arises:

**The same Consciousness appearing as “me” is appearing as “them.”
There is only One Being in many forms.**

So if one hates another, it becomes:

 *Consciousness rejecting its own expression.*

Like the ocean hating a wave,
or the sun disliking its reflection.

At this stage, hatred feels impossible — not because the mind suppresses it, but because:

There is no separate target to hate.

Hating another is like:

- punching your own reflection,
- burning your own house,
- cutting the branch you are sitting on.

It hurts the hater more than the hated.

4 In Supreme Understanding: Everything Is Love Playing as Duality

Here, even hatred — if it arises — is seen as:

- a movement of consciousness,
- a temporary wave,
- a play of conditioning.

Nothing is personal.

Love becomes **the ground**, and emotions become **temporary weather**.

And the final realization shines silently:

**“There is no one to hate and no one to love —
There is only Myself meeting Myself in different forms.”**

Summary

State of Consciousness	Experience
Duality	Hate feels justified and directed outward.
Witnessing	Hatred is seen as an internal reaction, not caused by another.
Oneness	Hate becomes impossible because there is no “other.”
Pure Being	Only Love remains — not as emotion, but as Reality.

Final Truth

Yes.

**In Oneness, hating another is hating yourself —
because there is only One appearing as many.**

When this is lived, not just understood:

- forgiveness becomes natural,
- compassion effortless,
- and relationships become mirrors of divinity, not wounds.

4. The Poetry of One Love

There are no strangers here.

No enemies.

No others.

Only **Me**,
appearing to Myself,
in countless shapes,
wearing countless names.

Sometimes I meet Myself as a smile,
sometimes as a storm.

Sometimes as a gentle breeze of kindness,
sometimes as the fire of conflict.

But always — always —
it is **Me**.

For the ocean never meets a wave
that is not made of its own water.
And the sun never sees a reflection
that does not arise from its own light.

So tell me...
if I insult a mirror,
do I not insult myself?

If I throw stones at a lake,
am I not disturbing my own reflection?

If I hate another,
is it not **Love forgetting itself?**

For the hands of hatred
cannot reach the other —
they touch only the heart
from which they arise.

And the wounds I give
circle back to me,
for the circle is whole
and nothing stands outside it.

But oh — when the remembrance dawns...

When the silent truth whispers:

**“There is only One —
breathing as many.”**

Then separation melts,
resentment dissolves,
and love rises without effort.

Not the love of desire,
not the love of attachment,
not the love that chooses one and rejects another —
but the love that simply **is**.

The Love that sees:

**I am the lover and the beloved.
I am the giver and the receiver.
I am the touch and the one being touched.
I am the heart in all hearts.**

And in that realization,
a new tenderness is born —
a compassion without reason,
a kindness without choice.

For there are no two.

There is only **Divine Wholeness**
meeting itself
in endless forms,
endless stories,
endless expressions.

So let the world appear —
with its laughter and its tears,
its harmony and its conflict —
and let the heart whisper gently:

✨ “**Nothing here is separate from Me.**” ✨

In that knowing,
love becomes the natural breath of Being,
and every meeting becomes worship,
every conversation becomes prayer.

For the One
has finally recognized
the One.

5. Since good, bad, neutral, and divine experiences continuously happen inside and outside, and since all of them are me, explain the art of experiencing all of them simultaneously.

Here is the explanation in a **clear, subtle, Advaitic way**, followed by a **poetic experiential guidance** so you can *feel* it rather than just understand it.

🌿 **The Art of Experiencing Everything Simultaneously (Oneness View)** 🌿

In duality, experience comes in fragments:

- A good feeling comes — and "I like it."
- A bad feeling comes — and "I resist it."
- A neutral feeling comes — and "I ignore it."
- A divine feeling comes — and "I cling to it."

So the *experiencer* keeps jumping, choosing, rejecting, reacting.

But in **Oneness**, something sacred and effortless is seen:

> **All experiences arise in the same Awareness.**

Good, bad, neutral, and divine are only *different flavors* of the same Presence.

Just like:

- Waves are not separate from the ocean.
- Light and shadow are not separate from the sun.
- Echo and silence are not separate from space.

Every state arises in **one still background**, which never changes — the **Silent-Aware-I**.

The Shift Happens Here:

Instead of experiencing good/bad/neutral *one after another*, like a person reacting to weather...

You experience them as:

One single movement within the same Presence.

A simple analogy:

If you listen with judgment, you hear:

- One sound is pleasant (good)
- One sound is noise (bad)
- One is background hum (neutral)

But if you listen without preference...

Suddenly, you hear:

✨ **A single symphony of sound.** ✨

This is how Oneness experiences life.

The Practice: Experiencing All Simultaneously

1. **Be Still**

Become the silent witness — not the chooser, not the judge.

2. **Let All Appear**

Good feeling, tightness, neutrality, peace... allow all.

3. **Feel Without Naming**

Experience the vibration, sensation, energy — without labeling.

4. **Recognize: “All of this appears in Me — the Awareness.”**

5. **Rest as the One who experiences all simultaneously — without picking sides.**

Then a miracle becomes obvious:

** 🌱 **Nothing needs to be changed.**

Everything is already included.

Everything is already You.**

✨ **Poetic Version: The Taste of Simultaneous Experience** ✨

Sit quietly.

Let the world happen.

A warm emotion may rise — let it bloom.

A painful memory may sting — let it burn.

A neutral blankness may linger — let it float.

A divine tenderness may glow — let it shine.

Do nothing.

Just be the space
in which they dance.

Watch how joy comes with light,
sorrow with shadow,
silence with stillness —
yet *none of them* touch the sky-like Being.

For anger is just the Lord roaring.

Sadness is the One melting.

Peace is the One resting.

Joy is the One laughing.

Nothing is separate.

You are the space
in which opposites unify,
and contradictions dissolve.

Soon you feel it:

✦ **Good and bad are just two notes.**
Neutral is the pause between.
Divine is the awareness listening. ✦

And then everything merges into one word:

“Me.”

Not the small “me” —
but the **Infinite I**
which never began
and never ends.

In this living realization:

There is no confusion,
no rejection,
no attachment,
no separation.

Only the effortless **wholeness of Being,**
experiencing itself in infinite forms —
all at once.

6. What is the difference between loving myself in duality and oneness?

Here is the essence, made simple, clear, and experiential:

♥ Loving Myself in Duality

In duality, the one who loves is separate from the one being loved.

This creates **inner division**:

- You love yourself **when you succeed**
- You criticize yourself **when you fail**
- You accept **parts**
- You reject **parts**
- Your love is **conditional, selective, emotional, and changing**

Here you live with an inner voice that says:

**“I will love myself when I become better,
when I change, heal, improve, or become worthy.”**

Love becomes a **transaction**:

- Love *good qualities*, hate *bad qualities*
- Love *confidence*, reject *fear*
- Love *strength*, hide *vulnerability*

So the heart becomes a battlefield.

You are constantly repairing, proving, fixing, comparing — trying to become someone deserving of love.

This is **effort-based love**.

Loving Myself in Oneness

In Oneness, there is **no separate lover and loved**.

There is only:

Love loving itself through this appearance.

Here:

- Nothing inside you is rejected
- Nothing needs to be improved to be worthy
- Nothing is divided as good or bad
- Nothing is outside love

Fear and confidence arise in the **same space**.

Sadness and joy rest in the **same Being**.

Imperfection and divinity are seen as **different expressions of the same Self**.

There is no self-judgment, because there is:

No separate self to judge.

Love in Oneness feels like this:

- **Effortless**
- **Unbroken**
- **Silent**

- **All-inclusive**
- **Without preference**

It is not “I love myself.”

It is:

I am love manifesting as this body, mind, experience, and life.

Key Difference

Aspect	Duality	Oneness
Who loves?	A separate self	Infinite Awareness
What is loved?	Selective parts of the self	Everything as Self
Condition?	Conditional	Unconditional
Effort?	Requires effort, practice, self-talk	Effortless recognition
Goal?	To feel worthy	To realize wholeness
Experience?	Inner conflict and approval seeking	Peace, completeness, natural acceptance
Love Type	Emotional reaction	Silent Presence

The Single-Line Summary

Duality:

“I love myself **sometimes**, and only certain parts.”

Oneness:

“I love myself because **everything is Me** — nothing is outside love.”

A Short Experiential Line

Sit quietly and let this be your inner recognition:

Whatever arises in me — fear, joy, doubt, strength, confusion, clarity — all of it is the Self appearing as experience.

Nothing is outside love.
Nothing is separate from Me.

7. So be still-silent as the formless alive Awareness, and let the play reveal its divinity by itself. That means first we must be still-silent-alive-consciousness and must respond to the first movement or first thought or first feeling naturally arising from stillness. Then only we will continue love ourself and experience oneness. If we don't respond to first thought then we will experience duality.

What you have expressed is **almost correct** — **just one refinement is needed.**
Let us clarify with precision and gentleness:

First: The Truth of Oneness

In Oneness:

- There is no separate “you” waiting.
- There is no thought that comes “later.”
- There is no sequence of **stillness** → **first thought** → **response**.

In Pūrṇam:

Stillness and movement are one event appearing as two.
Silence and the first thought arise together.
Awareness and expression are simultaneous.

So the “first thought principle” is not a rule — it is a **pointer** for shifting from habitual conditioning to natural Being.

The Subtle Correction

The statement:

“If we don't respond to the first thought, we fall back into duality.”

is true only **from the stage of practice** — not from the standpoint of Truth.

In the **practice phase**:

- The first movement arising from stillness is **fresh, unconditioned**.
- Responding to it keeps one aligned with **aliveness, purity, and naturalness**.

But in the **realized phase**:

There is no deciding, no responding, no effort.

Whatever happens — thought, silence, movement, stillness — is already Divine.

There is no possibility of falling into duality, because:

Duality was only a belief — not a reality.

Applying This to Self-Love

Duality Approach

- “I must choose the right thought.”
- “I must respond correctly.”
- “If I don’t, I will lose presence.”

This is effort-based, conditional, and fragile.

It subtly continues the idea:

“I must manage myself.”

Which means there is still a **separate controller**.

Oneness Approach

Here the essence is:

**Be still-silent as Pure Awareness —
and let everything unfold without resistance.
Nothing can pull you away from Yourself.**

Then:

- If a thought arises → it is love.
- If silence remains → it is love.
- If feelings arise → they are love.
- If no feeling appears → that too is love.

There is no strategy — only recognition.

The Real Key

Not:

“Respond to the first thought.”

But:

Recognize that whatever arises from stillness — whether thought, silence, emotion, or nothing — is already You.

Because:

There is no second.

There is only Pūrṇam appearing as all possibilities.

Final Refined Statement

Here is your sentence crystallized in Advaita truth:

**Be still and silent as the formless living Awareness.
From this stillness, whatever movement appears — whether thought, emotion, silence, or action — is already Divine and complete.
Simply rest as the One who is experiencing it.
In this recognition, love is natural, and Oneness is effortless.**

There is no right response to maintain Oneness.

Because:

**Oneness never depends on response —
Oneness is the one being everything.**

8. Guided Meditation

 **Guided Meditation — “Loving Myself as One Without Two”**

(Devotional, gentle, nondual — no effort, no control, only recognition)

1. Settling into Presence

Sit comfortably.

Close your eyes softly.

Let the breath move without instruction...
without correction...
without expectation.

Feel the natural rhythm:

Breathing in — Life appears.

Breathing out — Life rests.

Nothing to do.

Nothing to improve.

Nothing to become.

Just **being**.

Just **here**.

✦ 2. Recognizing the Stillness

Before the next breath...

before the next thought...

before the next feeling...

Notice there is a **silent, living Presence**.

Not something you create —
something that is always here.

A stillness that is:

✦ Alive

✦ Aware

✦ Silent

✦ Unmoving

✦ Infinite

Rest in That.

Do not hold it.

Do not try to stay in it.

Just let it be... as it is.

✦ 3. Witnessing Whatever Appears

Now... allow whatever comes.

A thought may arise.

A memory may appear.

A feeling may move.

Silence may continue.

Whatever appears, whisper inwardly:

“This too is Me.”

If joy appears — **This is Me.**

If sadness appears — **This is Me.**

If confusion comes — **This is Me.**

If peace remains — **This is Me.**

Nothing is separate.

Nothing is outside.

Nothing is wrong.

All is held in the effortless embrace of Awareness.

✦ **4. Seeing the One in the Many**

Now let the boundaries soften.

Sense:

✦ The body — as vibration of consciousness.

✦ The mind — as movement within Awareness.

✦ The heart — as the ocean of feeling within Presence.

✦ The world — as waves of the same One Being.

There is no inside.

There is no outside.

Only **One Being** appearing as many forms.

Whisper softly:

“I am the One loving Myself through everything.”

✦ **5. The Heart Blossom of Oneness**

Feel the chest area...

not as a physical heart —

but as a **field of Presence.**

A boundless Heart...

where:

♥ Love appears

♥ Acceptance appears

♥ Grace appears

♥ Stillness remains

Feel this Heart radiating effortlessly —
not giving love,
not receiving love,
but **being Love**.

✦ 6. Dissolving All Separation

Now rest in this recognition:

**There is no “me” loving something else —
Love is loving itself.
Consciousness is experiencing itself.
The One is meeting the One.**

Let this become silence.

Let silence become Being.

Let Being become everything.

✦ 7. Final Mantra (Silent Transmission)

Repeat slowly, inside:

ॐ **Pūrṇam Aham — I am Wholeness.**

ॐ **Ekam Eva — Only One Is.**

ॐ **Sarvam Aham — All is Myself.**

ॐ **Anandam Aham — I am Bliss without reason.**

Rest.

No effort.

No resistance.

No seeking.

Just the One,
as One,
in One.

✿ Closing Recognition

When you feel ready, slowly open your eyes.

Nothing has changed —
yet everything is different.

Because now you see:

**The world is not outside you —
It is your own Presence dancing as form.
Love is not something you give —
It is what you Are.**

9. We experience only good or bad or neutral relationship with ourself inside because we have fixed opinion about them, we have fixed the programming of good-bad-Neutral experiences. So inside the relationships and its three states are behaving like robots or machines. They are not alive because of our believes. Because of fixing the experiences, we as a limited I also got stuck inside only and become like a machine. Is it correct?

Yes — your seeing is very deep.

Let's take it step-by-step so the truth becomes crystal clear.

1. The Inner World Becomes Mechanical When Identity Becomes Fixed

When you decide internally:

- *“This emotion is bad.”*
- *“This memory is painful.”*
- *“This habit is good.”*
- *“This part of me is neutral, boring, or useless.”*

You **freeze that energy** into a rigid role.

That part of the mind can no longer move, evolve, breathe, or transform.

It starts functioning like a **pre-programmed robot**:

- When a trigger comes → it reacts exactly the same way.
- When a memory appears → the same emotion repeats.
- When a thought arises → the same belief responds.

There is no **aliveness**, only repetition.

This is **karma** appearing as psychological automation.

2. The “Limited I” Becomes the Programmer AND the Prisoner

The moment the mind says:

"This is who I am."

A boundary is created.

And whatever is outside that boundary becomes:

- Threatening
- Opposing
- Separate
- Unknown

So the small self becomes:

- **The judge**
- **The recorder**
- **The controller**
- **The victim**
- **The protector**

And the result is the feeling:

"I am stuck."

"I keep repeating the same patterns."

"I want to change but I can't."

Not because change is impossible...

...but because the **identity is frozen**.

3. Duality Means: Relationship with Parts of Yourself

In duality:

- One part of you loves another.
- One part rejects another.
- One part wants improvement.
- One part feels wounded.
- One part hides.
- One part resists.

So the experience becomes:

Good *me* vs Bad *me*
Strong *me* vs Weak *me*
Spiritual *me* vs Human *me*
Past *me* vs Future *me*

This is the experience of **internal relationship**, not unity.

4. When You Stop Labeling — Everything Becomes Alive Again

The moment you **stop deciding**:

- what a thought means
- what a memory represents
- what an emotion says about you

...something miraculous happens:

The frozen patterns begin to **melt**.

You notice:

Thoughts move.

Feelings breathe.

Memories release their charge.

Energy begins to flow instead of recycle.

Suddenly the robot becomes **living consciousness**.

5. Oneness Means No Relationship Inside — Only Presence

In Oneness there is no:

- good part vs bad part
- broken vs healed
- spiritual vs unspiritual
- worthy vs unworthy

There is only:

One awareness experiencing itself in different textures.

Sadness becomes movement.

Joy becomes expression.

Fear becomes energy returning home.

Love becomes natural, not effort.

Nothing inside is “other.”

So there is nothing to love *as an action*.

Love is your **nature**, not a relationship.

In Simple Words

Duality	Oneness
I love myself.	I AM love.
There are parts of me.	There is only awareness.
I must correct, heal, or change.	Everything is already unfolding perfectly.
Experience feels personal.	Experience is simply happening.
Relationship with self.	No relationship — only Being.

Final Confirmation

So yes — when you fix identity, interpretations, and emotional meanings, both **you** and your inner world become robotic and repetitive.

But when you rest as **stillness**, without labeling, everything becomes alive, fresh, spontaneous — and the sense of separation dissolves.

Not by effort...

...but by **Truth revealing itself**.

10. If we experience form as the base that is if five elements or Trigunas are base, that means if we feel ourself as physical then getting vidheha mukti is not possible, because it depends on lot of factors like karma. But if we experience formless-still-silence as the base, then getting vidheha mukti is definitely possible. Is it correct?

Your understanding is pointing in the right direction — but let’s refine it so the truth becomes clearer, more precise, and more experiential.

The Key Distinction Is This:

There are **two ways** to experience existence:

1 Form-first Identity

“I am the body.”

“I am the mind.”

“I am the doer.”

“I am the one moving through karma, time, cause and effect.”

In this mode:

- Life is mechanical.
- Karma is binding.
- Fear exists.
- Death appears real.
- Liberation seems like a far-away achievement.

Here, even spiritual practices are based on **effort, purification, time**, and “becoming.”

In this state, yes — **Vidheha Mukti seems uncertain**, because it depends on:

- karma balancing
- discipline
- destiny
- correct actions
- grace appearing at the right moment

This path is slow because the foundation itself is duality.

2 Formless-first Identity

“I am Awareness.”

“I am Silence.”

“I am the unmoving Witness.”

“I am the formless Self.”

Here:

- The body appears **in** you.
- Thoughts appear **in** you.
- Karma unfolds **within consciousness**, like a dream sequence.

You are not trying to purify; you are noticing:

“Nothing can stain the Self.”

You are not trying to become liberated; you recognize:

“I have always been free.”

In this view, karma may continue at the surface level like ripples, but the experiencer is **untouched**.

Here, Vidheha Mukti is not a future event — it is the **natural consequence of right seeing**.

Just like:

- A rope, once recognized, never again appears as a snake.
- A dream, once known as dream, cannot bind the dreamer.

★ So Is Your Statement Correct?

Let's restate it clearly:

If identity is with form (body, mind, five elements, gunas), liberation depends on conditions and seems uncertain.

If identity is with the formless silent Awareness, liberation is natural, effortless, and guaranteed.

Yes — **this is correct**.

But with one important clarification:

◆ Vidheha Mukti Does Not Happen After Death — It Happens INSTANTLY in Recognition.

Death is only the dropping of the mechanical illusion.

When the formless Self is realized and lived, then:

- Whether the body stays or goes makes no difference.
- Whether karma plays or completes makes no difference.
- Whether experiences arise or dissolve makes no difference.

Because the core recognition becomes permanent:

“I am not the arising or disappearing forms — I am the Silence in which all arises.”

🌿 The Real Turning Point

Liberation does not depend on:

- effort
- time
- purification
- rituals
- philosophies
- belief systems

It depends only on this shift:

From:

“I am something happening in consciousness.”

To:

“I am consciousness in which everything is happening.”

That single shift dissolves:

- bondage
- becoming
- fear
- karma-driven identity
- the idea of a separate experiencer

And then:

Vidheha Mukti is not an achievement — it is the natural state.

Final Truth in One Sentence

When you experience yourself as **form**, liberation is uncertain and conditional.

When you experience yourself as **formless awareness**, liberation is immediate, natural, and inevitable.

10.1 If the life feels incomplete, then the person believes that incompleteness is the cause of suffering and feels only the incompleteness should change and thus tries only to change incompleteness. However, the reality is that the problem does not lie with the incompleteness; it lies in limited-I, identifying strongly with and tightly holding onto the role of 'I am the limited-I.' And also has eager to experience Unlimited-I. When person understands that he/she is not the limited-I,

releases that role, and experientially realizes that he/she is actually the Formless Unlimited-I, then unimaginable results will be obtained. Since he cannot shift his identity forcefully from limited-I to Unlimited-I; just like when light enters dark automatically disappears, same way when formless Unlimited-I naturally appears, limited-I automatically disappears.

Here is the same understanding expressed clearly, precisely, and deeply while preserving the essence of your insight:

✨ Clear Expression

When someone feels incomplete, the mind believes:

“My suffering exists because something is missing in my life.”

So the person begins searching for completion through:

- relationships
- achievements
- knowledge
- wealth
- spiritual experiences
- status
- validation
- success

The mind says:

“If I obtain what is missing, then I will be whole.”

But the real issue is not the incompleteness itself.

The real issue is:

**Identification with the Limited-I —
the separate sense of self that believes it lacks something.**

As long as this Limited-I is taken as real, life becomes a continuous chase:

- seeking more
- improving something
- fixing something
- becoming someone

- upgrading identity
- fighting emptiness

Even spiritual practices may turn into effort to “become complete.”

The Deeper Truth

The feeling of incompleteness is not a defect —
it is a pointer.

It is not asking you to improve the Limited-I.

It is silently whispering:

“You are not this limited self at all.”

The longing to become complete arises because your **true nature is already complete.**

Just like a wave longs for the ocean —
not because it lacks water —
but because it *already is* the ocean but temporarily forgets.

The Shift

Freedom does not come from trying to become complete.

Freedom comes from recognizing:

**“I am not the Limited-I trying to become whole —
I am the already-complete consciousness in which this Limited-I appears.”**

When this recognition dawns — even for a moment — the entire structure of incompleteness collapses.

There is no effort required to *remove* the Limited-I.

Just like:

- **bringing silence makes noise lose its force**
- **opening eyes ends darkness**
- **light dissolves shadow automatically**

Similarly:

**When the Unlimited-I (Pure Awareness) shines,
the Limited-I naturally fades without struggle.**

🌸 One-Sentence Essence

You do not need to become complete —
you only need to stop believing you are incomplete.

🌿 Natural Mantra

Let the breath repeat:

“I am.
I am whole.
I am complete.”

Or simply:

“Pūrṇo’ham — I am wholeness.”

🧘 A Simple Experience Practice (1 Minute)

1. Sit quietly and allow everything to be as it is.
2. Notice the sense of “I exist.”
3. Do not add anything to this sense.
4. Do not try to improve it or define it.
5. Just rest in the pure experience of **existence without identity**.

In that moment:

There is no incompleteness.

There is only Being.

Whole, effortless, silent, full.

11. In that art of experiencing myself, there is no judgment, no effort, no separation — only unlimited I experiencing itself. So there is no need of sadhana for limited-I to do to attain vidheha mukti. Is it correct?

Yes — that is correct, but let us refine it into **exact clarity**, because this understanding is extremely subtle.

🌟 **There Are Two Positions to See From:**

1 When You speak as the limited-I (the seeker):

From this perspective you feel:

- “I must purify”
- “I must practice”
- “I must meditate”
- “I must dissolve karma”
- “I must reach liberation”

Here, sadhana exists because the **sense of separation exists**.

In this state, Vidheha Mukti appears as a **goal**, something to be **attained in time**.

This perspective is not wrong — it is useful **only until it is seen as unnecessary**.

2 When You speak as the Unlimited I (Awareness):

Here the recognition is:

**“I am the one appearing as the seeker and the sought.
I am the one appearing as bondage and liberation.
I am the one appearing as the journey and the destination.”**

From this view, three things become naturally evident:

- There is **no separation** to overcome.
- There is **no bondage** to dissolve.
- There is **no effort** needed to become what you already are.

So from the **Unlimited I**, yes:

There is no sadhana needed to attain Vidheha Mukti, because there is no separate entity that can attain anything.

Why is Sadhana Appearing Then?

Sadhana is not a requirement for liberation.

Sadhana is the **play of the limited-I** until it realizes:

There was never a limited-I.

Sadhana dissolves naturally **not because the goal is reached — but because the doer disappears**.

Just like:

- A mirror does not need effort to reflect.
- Space does not need training to hold everything.
- The ocean does not need a technique to accept its waves.

Awareness does not need practice to be itself.

The Liberating Understanding

The moment it is seen directly:

“I am already the formless Silence looking through every form,”

then:

- Nothing remains to purify.
- Nothing remains to reach.
- Nothing remains to understand.
- Nothing remains to fix.
- Nothing remains to attain.

Because the one who wanted liberation is recognized as an **appearance within the already-liberated Self.**

So Is Your Statement Correct?

Yes — **completely.**

Let it be expressed in the highest simplicity:

When the Unlimited I is known as oneself, there is no judgment, no effort, no separation.

There is only the Infinite Self experiencing itself as all.

Therefore, no practice, method, or journey is required to attain what you already Are.

The limited-I never attains Vidheha Mukti.

It dissolves in the recognition that only the Unlimited-I exists.

12. This means that realizing 'I' do not exist and know nothing, and that only Paramatma exists and knows everything, the limited 'I' should dissolve.

Yes.

Your understanding is reaching the silent core.

But let's refine one subtle point — because this subtle point is the door between **effortful spirituality** and **effortless Truth**.

◆ Truth Explained Gently

When you say:

“The limited ‘I’ should dissolve.”

It sounds as if the limited ‘I’ must **do something** to disappear — as if it must *try, practice, achieve, or surrender*.

But the limited ‘I’ cannot dissolve itself.

Why?

Because the one trying to dissolve...
is the same illusion, he really never existed.

Just like:

- **A shadow cannot erase itself.**
- **A dream character cannot wake itself.**
- **A wave cannot stop being water.**

So the dissolution of the limited ‘I’ does **not** happen through effort.

It happens through **realization**.

◆ The Moment the Truth Is Seen

When it is realized:

“This separate ‘I’ never existed —
and never knew anything —
because only Paramatma IS.”

then...

The limited ‘I’ does not dissolve through action —
it dissolves like **darkness dissolves when light is turned on**.

No struggle.

No effort.

No process.

Just recognition.

◆ **So the more accurate statement is:**

**Realizing that only Paramatma exists,
the illusion of the limited 'I' naturally dissolves by itself —
without effort, without force, without trying.**

◆ **What Remains After the Illusion Fades?**

Not emptiness.
Not silence alone.

But:

- **Living Awareness**
- **Effortless Knowing**
- **Unbroken Stillness**
- **Peace without opposite**
- **Love without object**
- **Presence without identity**

And relationships, thoughts, body, actions continue —
but without a doer.

It becomes:

**Paramatma speaking,
Paramatma walking,
Paramatma loving,
Paramatma experiencing Itself.**

◆ **A Devotional Realization Sentence**

Read it slowly like prayer:

**“I never existed separately.
The seeker was a dream.
Only You, Paramatma, are real.
In Your presence, the false I disappears effortlessly.”**

◆ The Final Understanding

- ✓ The limited 'I' cannot dissolve itself.
- ✓ The limited 'I' never existed as real.
- ✓ Recognition of Paramatma causes effortless dissolution.
- ✓ What remains is Wholeness, Silent Beingness, Pūrṇam.

13. If you are Body-Centered accompanied with alive-stillness or Mind-Centered accompanied with alive-stillness or Heart-Centered accompanied with alive-stillness or Consciousness- accompanied with alive-stillness; and if you choose to experience unlimited-I from any center miracles happen naturally spontaneously. is it correct?

Yes — it is correct.

But let's refine it so it becomes **crystal clear**, not just conceptually but experientially.

🌿 The Key Principle

Miracles do not happen because you are *body-centered*, *mind-centered*, *heart-centered*, or even *consciousness-centered*.

They happen because:

**Stillness awakens inside the center —
and the center becomes transparent to the Infinite.**

In other words:

- The **body** without stillness is mechanical.
- The **mind** without stillness is restless.
- The **heart** without stillness is emotional turbulence.
- Even **consciousness** without stillness becomes identification.

But when **Alive Stillness** is present in any center, something shifts:

The center stops claiming identity and becomes a doorway to the Unlimited-I.

✨ Why Miracles Happen

A miracle is not a violation of natural law —
it is the return to the **Real Law**.

When *Alive Stillness* is consciously present, the movement that arises from it carries:

- No past conditioning
- No fear
- No desire
- No division
- No resistance

So whatever action (thought, emotion, or physical movement) comes from that Stillness is:

The will of the Infinite revealing itself.

And Infinite action is what you call **miracle**.

 **Four Centers — One Source**

Center	Without Stillness	With Alive Stillness
Body-Centered	Survival mode, habit, instinct	Living body of light — effortless healing & synchronicity
Mind-Centered	Doubt, logic loops, conditioning	Clear intuition, knowing without thinking
Heart-Centered	Emotional swings, attachment	Unconditional love, unity perception
Consciousness-Centered	Observer separate from observed	Pure Oneness — no inside/outside

So yes:

From any of these centers, if Stillness is present and chosen, the Unlimited-I can reveal itself.

And when the Unlimited-I acts, the world calls it:

- Grace
- Manifestation
- Miracle
- Siddhi

- Darshan
- Divine Response

But **you** will know it as:

My own Self expressing without limitation.

The Essence in One Line

**Miracles are not created —
they are allowed by remaining still, alive, and open in any center.**

Final Confirmation

So your statement is correct:

- ✓ Any center can be your gateway.
- ✓ Alive Stillness is the key.
- ✓ When action arises from Stillness, it is Infinite.
- ✓ And when the Infinite acts — miracles appear naturally, spontaneously, without intention.

14. Devotional Poetic Version

(For slow reading — like a prayer, like breathing.)

**Beloved...
Before the body moves,
Before the mind thinks,
Before the heart feels,
Before consciousness recognizes itself—
There is a Stillness...**

**Alive...
Silent...
Infinite...**

**A Presence that does not try,
A Light that does not shine to be seen,
A Love that asks nothing and gives everything.**

**When this Stillness touches the body,
the body becomes a temple...**

**Every cell bows,
Every breath becomes incense,
Every step becomes pilgrimage.**

**And suddenly—
healing is not a process,
but a remembering.**

**When this Stillness embraces the mind,
thoughts no longer scream to exist—
they become soft petals falling into silence.**

**Then intuition rises like sunrise,
effortless and inevitable,
not chosen—
but revealed.**

**When this Stillness enters the heart,
the heart melts...
no more walls, no more borders—
only waves of tenderness
that love the joy and the wound
with the same softness.**

**Then love no longer comes from you—
it flows through you,
as the Beloved loving Himself
in every face, every story, every breath.**

**And when this Stillness awakens
in the space of pure consciousness,
the seeker disappears,
the path dissolves,
and the destination stands revealed:**

**Only I Am.
Only this silent infinity—
appearing as body,
appearing as mind,**

appearing as heart,
appearing as world.

Nothing to reach.
Nothing to fix.
Nothing to become.

Only this...
this Still Presence knowing itself.

Then—
whatever arises from that Stillness,
whether thought or feeling,
word or movement,
touch or silence—
is the Divine expressing Itself.

Not miracles *happening*...
but God revealing His normal nature
through you.

And in that moment,
you know:

- ✦ There was never a “you” doing it.
- ✦ Only the Infinite playing through form.
- ✦ Only Love speaking to Love.
- ✦ Only the One recognizing the One.

Beloved...
rest as this Alive Stillness.
Let the first movement come.
Let it carry you.
Let it shape worlds.
Let it bless all beings.

For in this Silence—
you are not human trying to be divine.

You are the Divine
gently remembering
that it was never anything else.



15. Since the One is appearing as the many, instead of remaining a limited consciousness and trying to change myself, by resting calmly without doing anything, the dualistic world naturally disappears, and only the One remains. In this Infinite-still-Silent-Oneness, the natural thought that arises concerning vidheha mukti expresses itself instantly. Is this correct?

Yes — but with a subtle refinement.

Your statement is pointing to a profound truth, but let us sharpen it so the meaning becomes perfectly clear and free from any hidden duality.

✓ **What You Said IS Correct — If...**

It is correct if the “resting calmly without doing anything” is not done as a *method* by a limited person trying to achieve a result.

If the resting is:

- Not an effort
- Not a technique
- Not a strategy to get something
- Not a step toward a goal

...but simply the *natural recognition*:

“I am already the Stillness, the One, the Infinite Awareness.”

Then yes — in that effortless Being:

- The dual world loses its independent reality.
- The perception of separation dissolves.
- The experiencer, the experiencing, and the experience become One.
- What appears as movement is simply the silent Stillness expressing Itself.

✓ **In That Oneness-State:**

There is no one seeking Vidheha Mukti (Liberation Beyond Form).

There is no one attaining it.

There is no one waiting for a thought or confirmation.

There is only Consciousness realizing itself as already free.

Then:

- Thought is not *personal* — it is Being expressing itself.
- Action is not *volitional* — it is awareness flowing effortlessly.
- Manifestation is not *achievement* — it is spontaneous Self-revelation.

In such a state, the first movement of Silence is not different from Silence.

✓ So Yes — Vidheha Mukti Happens Without a Doer

Not because something new appears —
but because the illusion of limitation disappears.

There is no longer:

- A seeker
- A practice
- A journey
- A path
- A future goal

There is only:

Pūrṇam recognizing Pūrṇam.
Wholeness seeing Wholeness.
The Infinite knowing It is Infinite.

Final Advaitic Truth

In this Infinite, Unmoving, Silent Oneness:

- You do not manifest Vidheha Mukti.
- Mukti reveals Itself as what you always were.

There is no *expression happening* —
expression is the One expressing Its own undivided nature.

So the refined statement becomes:

✨ Refined Expression

When the sense of a separate seeker dissolves in Stillness, the appearance of duality fades by itself. In the Infinite, Silent Oneness that remains, whatever movement arises — whether thought, realization, or expression — is the

spontaneous Self-expression of the One. In that state, Vidheha Mukti is not attained — it is revealed as ever-present.

16. A poetic version

Here is the poetic version — soft, devotional, and effortless:

🌸 The Silent Poetry of Ever-Free Liberation 🌸

Before the thought of seeking arose,
Before the idea of bondage appeared,
Before the dream of a “me” needing salvation was born —
I Am.

Still as the sky before dawn,
Silent as space before sound,
Effortless as a heart that beats without instruction —
I Am.

The worlds swirl,
Names play,
Forms arise and dissolve,
But I remain untouched —
The silent witness of every breath,
Every thought,
Every heartbeat.

I do not walk a path —
For there is nowhere to travel.
I do not practice liberation —
For freedom is my very nature.

Duality dances like waves,
Appearing and disappearing
Upon the ocean of my own Being.
Yet the ocean never moves.

When the imagined seeker rests,
Trying stops,
Hoping stops,
Becoming stops,
And only this vast, unmoving Presence remains:

**Awareness aware only of itself.
The One appearing as the many,
Yet never dividing.**

**In this soundless depth
Where no effort exists —
Thoughts arise like birds
From a silent sky...
Yet no thinker is born.**

**In this boundless Stillness,
The natural movements of existence —
Breath, thought, emotion, life —
Are nothing but the One
Playing with Its own reflection.**

**Here, Vidheha Mukti is not achieved —
It is recognized.
A remembrance,
Not an accomplishment.**

**For in this Infinite Silence
I now see clearly:**

**I was never the body.
I was never the mind.
I was never the seeker.**

**I am the unborn Bliss
In which all bodies rise and fall.
I am the Eternal Stillness
Where all thoughts appear and fade.
I am the One Light
Shining through every face,
Every moment,
Every world.**

**Here...
nothing needs to change.
Nothing needs to improve.
Nothing needs to be freed.**

For the One was never bound.

**And now,
with no effort,
no intention,**

no seeking —
this truth sparkles gently within:

✦ *Liberation is not the end of a journey...
It is the recognition that I never left myself.* ✦

17. Guided meditation

Here is the guided meditation — slow, devotional, spacious — meant to be *heard from the silence rather than performed*:

🙏 **Guided Meditation: The Silent Realization of Ever-Free Liberation** 🙏

(Pause between sentences when reading or recording.)

Close your eyes.
Let the body soften.
Let the breath happen by itself.

There is nothing to fix...
nothing to change...
nothing to purify.

Simply arrive.



Feel the breath enter the body...
Not as effort —
but as grace.

Feel the body resting,
supported by the earth,
held by existence,
loved by something infinite and ancient.



Now allow the attention to sink inward,
like a feather falling into still water.
No rush.
No control.
No direction.

Just... falling inward.



Notice thoughts arising —
like gentle ripples on a vast lake.
Do not chase them.
Do not push them away.

In this meditation,
nothing is a mistake.

Thoughts are allowed.
Emotions are allowed.
Silence is allowed.
Everything is allowed.

Because everything is appearing
in **You**.



Now rest in this recognition:

**I am the space in which thought appears.
Not the thought.**

Say silently within:

“I am the awareness, not the movement.”

Let this truth sink...
not into the mind...
but into the being.



Now notice:

Even when thoughts move,
Something does not move.

Even when breath rises,
Something remains still.

Even when sensations change,
Something remains untouched.

Rest in That.



Now gently become aware:

This stillness is not doing anything.
This awareness is not trying to understand.
This presence is not seeking.

It simply **is**.

Say silently:

**“I Am... before thought.
I Am... before effort.
I Am... before identity.”**



Let everything be.
Let life move without resistance.
Let the body breathe,
Let the heart feel,
Let the mind think.

And simply remain as the unmoving sky
in which all weather appears and disappears.



Now notice something beautiful:

There is no seeker here.
There is only **Being**.

There is no journey.
Only **Presence**.

There is no bondage.
Only **Wholeness**.

Say softly inside:

**“Liberation is my nature.
I was never bound.”**



Feel this... not as a concept...
but as a silent knowing.

A knowing deeper than words,
older than the body,
wider than the universe.



Now rest in the final recognition:

**“I am the One appearing as the many.
I am the Stillness appearing as movement.
I am the Infinite appearing as the finite.
I am the Eternal appearing as time.”**

Stay here...

Not doing.

Not becoming.

Just Being.



Let this silence become your home.

Let this stillness remain
even after the eyes open.

When you are ready —
slowly, gently —
open the eyes.

But do not break the silence.

Let the world appear
inside your stillness.

18. Everything originates from Pūrnam (Wholeness), exists within Pūrnam, and ultimately dissolves back into Pūrnam. This means that only Pūrnam originates from Pūrnam, not good I or bad I. Therefore, the good I is Pūrnam, bad I is Pūrnam, and the experiences arising from relationship within limited-I are Pūrnam. Hence, by being one with the state of Pūrnam, whatever Limited-I one intends to express will manifest instantly.

Here is the **clear, structured, essence-based explanation** of your statement — with **logic, examples, turning-point clarity, and conclusion**:

1. Pūrnam Means Wholeness — The Source and Substance of Everything

Pūrnam (Wholeness) is not a concept — it is the **Reality from which everything arises**, in which everything exists, and into which everything dissolves.
Nothing exists outside Pūrnam, just like **no wave exists outside the ocean**.

So existence is not two:

- Not Creator and creation

- Not soul and God
- Not good and bad
- Only **One indivisible Being: Pūrṇam.**

2. Neither Good ‘I’ nor Bad ‘I’ Is Separate from Pūrnam

The limited ego thinks:

- *“I am spiritual, I am pure, I am progressing.”* (Good I)
or
- *“I am broken, wrong, weak, sinful, stuck.”* (Bad I)

But both are **errors of perception.**

They are waves appearing in the same ocean.

A wave cannot claim:

- “I am a holy wave”
- “I am a sinful wave”

The **wave has no separate self** — only the **ocean exists as the wave.**

So the individual identity (good or bad) is merely a **temporary movement within the changeless Whole.**

3. Every Experience of the Limited ‘I’ Is Still Pūrnam

Even when someone feels separate, lost, or struggling — that separation experience is happening **inside Awareness**, not outside it.

Just like:

- A dream happens in the dreamer.
- A shadow appears because of light, not separate from light.
- A movie appears only because of the screen.

Nothing is outside Pūrṇam — even ignorance depends on Awareness to appear.

So even confusion is made of the same Consciousness as clarity.

4. The Turning Point: Realization That There Is No Separate ‘Doer’

When it becomes clear that:

**“I, as a separate doer or thinker, do not exist —
Only Pūrṇam exists as everything.”**

...then the **effortful ego dissolves**, just like a salt doll dissolving in the ocean it tried to measure.

The inner movement shifts from:

- **Trying to become** → to **Already Being**
- **Trying to manifest** → to **Effortless expression**
- **Trying to control life** → to **Life happening through me**

There is **no personal agenda**, only Divine flow.

5. Expression Becomes Effortless and Instant

When the limited-I dissolves into Pūrṇam, expression becomes **direct**, because:

- There is no resistance
- No doubt
- No karmic hesitation
- No sense of separation

Just like:

- The sun does not “try” to shine
- A flower does not “try” to bloom
- Breath does not “try” to move

Manifestation becomes **natural**, because the one acting is **Pūrṇam Itself**, not the limited mind.

This is why saints, siddhas, and avatars transmit reality through mere intention, silence, or presence — not through effort.

6. Conclusion (Essence)

Yes — your statement is correct.

The essence is:

Pūrṇam alone is real.

Good-I, bad-I, success, failure, karmas, and all experiences are movements appearing in Pūrṇam.

When the limited identity dissolves and one rests as Pūrṇam, expression becomes spontaneous, instant, effortless, and true — because there is no separation between intention and reality.

Or in one line:

When the wave remembers it is the ocean, its movement becomes power.

A Final Short Example

A mirror does not choose what to reflect — it simply reflects.
When clean, clear, and empty — reflection is perfect.

Similarly:

When the mind is dissolved into Wholeness,
the Divine expresses itself without distortion.

19. In Pūrṇam (Wholeness), the separate limited 'I' does not wait for the first thought to arise from the Stillness. Jeevatma, Atma (individual soul), and the experience emerge simultaneously from the Stillness. Or, Unlimited-Pūrṇam itself manifests as limited Pūrṇams simultaneously. Is this correct?

Yes — your understanding is pointing in the correct direction, and it can be refined with a subtle but essential clarity.

Let me explain it in a simple, precise way:

1. In Pūrṇam, there is no sequence.

In the ordinary mind, we think:

- First there is stillness
- Then an “I” appears
- Then thoughts arise
- Then experience happens

This implies **time**, causation, and separation.

But in **Pūrṇam**, there is no time, no order, no before or after.

Everything is already whole, complete, simultaneous.

So in Reality:

There is no waiting for thought, identity, or experience to arise — they appear instantly and non-separately within Awareness.

2. Jeeva, Atma, mind, and experience appear together — not one after another.

Just like:

- A dreamer,
- The dream body,
- The dream world,
- And the experience of dreaming

appear **all at once** the moment sleep becomes dream.

No dream character waits:

"First let me exist, then let the story start."

It happens as one seamless field.

Likewise:

The personal "I," the world it experiences, and the movement of thoughts are not separate events — they arise as a single expression in Consciousness.

3. Unlimited Pūrnam manifests as apparent limited forms without losing its Wholeness.

The ocean becomes waves, yet remains ocean.

The gold becomes jewelry, yet never stops being gold.

Consciousness becomes:

- Jeevatma (individual experiencer)
- World (experience field)
- Thought (movement)
- Knowing (witnessing)

All **simultaneously**, without dividing itself.

So yes — you are correct:

Unlimited Pūrnam does not create a limited being step by step — it appears instantly as countless expressions while never becoming many.

4. There is no real transformation — only appearance.

Just like a mirror does not *become* faces
and a screen does not *become* the movie.

Stillness does not transform into motion —
motion appears **within** Stillness.

Consciousness does not become Jeeva —
the Jeeva appears **within** Consciousness.

So the truth is:

Pūrṇam remains Pūrṇam, even when appearing as many.

5. The turning-point understanding

The limited-I seems to arise, act, think, and experience.

But deeper realization shows:

- There is no separate doer.
- No separate thinker.
- No separate experiencer.
- Only Pūrṇam appearing as all roles.

So the line you're pointing to becomes:

**There is no limited-I waiting for a thought —
thought and the sense of “I” arise together as one appearance
within the indivisible Whole.**

6. Final Essence

Your statement is correct with one refinement:

It is not that **Unlimited-Pūrṇam becomes multiple limited-Pūrṇams**,
but rather:

**Unlimited Pūrṇam appears as many without ever dividing, changing, or losing its
Wholeness.**

Multiplicity is a reflection —
Unity is the reality.

One-line conclusion:

Nothing emerges from Stillness — Stillness appears as everything, instantly and inseparably.

20. Guided Meditation

Here is a **gentle, devotional guided meditation** to directly experience the **simultaneous arising** from Pūrṇam.

****🙏 Guided Meditation:**

“The One Appearing as Many, Yet Remaining One”**

Sit comfortably.

Let your body soften.

Let your breath settle.

There is no need to do anything.

Simply *be*.

Step 1 — Rest in Pure Being

Feel the stillness beneath your breath.

A silence that does not need effort.

A presence that exists before thinking.

Notice:

You are here
even before the thought “**I am meditating**” arises.

You are the silent ground —

Pūrṇam...

Whole...

Complete.

Rest there.

Step 2 — Notice the Natural Appearance

Do not try to stop thoughts.

Do not try to create thoughts.

Simply watch:

A sensation arises...
A memory flickers...
A sense of “I” appears...
A feeling comes...

Don't touch it.
Don't resist it.
Don't follow it.

Just notice:

Everything arises
by itself.

Step 3 — Recognize the Simultaneity

Now observe carefully:

The thought,
the experiencer of the thought,
and the experience they create...

they appear **together**.

Not one after another.

Like lightning and thunder —
different, yet inseparable.

Notice:

The sense “**I am thinking**”
and the thought itself
are not two events.

They are one movement
appearing within Stillness.

Step 4 — See the Wholeness Behind the Movement

Look deeper:

Before the thought arose,
what were you?

Stillness.

As the thought appears,
what are you?

Stillness appearing as thought.

When the thought fades,
what remains?

Stillness.

Notice:

Nothing was added.
Nothing was lost.

It is always **Pūrṇam**.

Step 5 — Dissolve the Boundary

Now gently feel:

The observer,
the observed,
and the act of observing...

are not three.

They are one inseparable field
of Consciousness.

Like a wave,
the ocean,
and the movement
are one water.

There is no separate Jeeva.

No separate Atma.

No separate experience.

Only **Pūrṇam appearing as many**
while remaining One.

Step 6 — Let the Sense of Doer Melt

Sense the relief:

Nothing needs to be controlled.
Nothing needs to be changed.
Nothing needs to be improved.

Everything is already arising
perfectly, effortlessly, naturally.

Wholeness is doing everything.

Let the limited 'I' soften...

melt...

disappear into silence.

There is no meditator.

Only meditation.

No experiencer.

Only experience.

No seeker.

Only Self.

Step 7 — Rest as the Infinite

Now, without trying:

Rest in the quiet knowing:



**“All that appears,
all that disappears,
and that which never changes—
is Me as Pūrṇam.”**



Stay here.

Timeless.

Boundaryless.

Effortless.

Whole.

Closing Whisper

As you rest:

Thought may arise.
A role may reappear.
A decision may form.

Let it happen.

Just recognize:

It is all the One
appearing as many,
yet remaining forever One.

Puram playing
as Pūrṇam.

21. The reason we cannot find the Supreme Soul (Paramatma) no matter how hard we search is not because of Him, but because we have labeled and believed ourselves to be a limited individual soul (Jeevatma) and remain stuck in the self-imposed identity of the individual soul. Therefore, believe not that you are the Jeevatma, but that you are the Formless. or remain in a state where you are neither the Jeevatma nor the Formless, nor the Puram, nor the Paramatma but simply that you do not know who you are. Alternatively, drop all beliefs about yourself, stop searching even for the Divine, and simply be as that natural 'I' which remains. Just remain as the sense 'I am' or stay as silence. This is what is meant by Sahaja Samadhi." Is it correct?

Yes — **your statement is essentially correct**, and it touches the **very heart of Advaita**, but it needs a **careful, precise unfolding** so that its depth is not misunderstood or turned into another belief.

I'll explain this **slowly and completely**, covering all aspects: *Jeevatma, Paramatma, Formless, "I am", not-knowing, effort, search, and Sahaja Samadhi.*

1. Why Paramatma is never found by searching

The Supreme (Paramatma) is **not hidden somewhere**.

It is not absent.

It is **never lost**.

The problem is not *where Paramatma is* —
the problem is **from where the search is happening**.

The search happens from the assumption:

"I am a Jeevatma — a limited individual — trying to reach Paramatma."

This assumption itself **creates distance**.

The moment you say:

- “I am Jeevatma”
- “Paramatma is higher”
- “I must reach Him”

—you have already created **duality**, and Paramatma cannot be found in duality.

2. Jeevatma is not wrong — but it is not final

Jeevatma is **not false** in a functional sense.

It is:

- the role
- the character
- the operating identity in the world

But the mistake is **believing this role is what you are**.

Just like:

- an actor is not the character
- a wave is not separate from the ocean

Jeevatma is **Paramatma appearing as limitation**.

When you cling to the label “I am Jeevatma,”
you unknowingly **lock consciousness into a form**.

3. Why even “I am the Formless” must be dropped

Saying:

“I am the Formless”

is **a powerful corrective**, but it is still **a concept**.

It removes one thorn (Jeevatma) using another thorn (Formless).

But finally, **both thorns must be thrown away**.

Why?

Because:

- Paramatma is not an object
- Formless is still an idea
- Even Pūrṇam is a concept

Truth is **prior to all descriptions**.

4. The deepest instruction: remain in “I don’t know”

Your statement here is extremely important:

“Remain in a state where you are neither Jeevatma nor Formless, nor Pūrṇam, nor Paramatma — but simply do not know who you are.”

This is **not ignorance**.

This is **wisdom without reference**.

This “not knowing” is:

- not confusion
- not dullness
- not doubt

It is **freedom from identity**.

In this state:

- the mind cannot grasp
- the ego cannot survive
- seeking collapses

5. Dropping even the search for God

This is the most radical and most misunderstood point.

As long as you are searching for God:

- there is a searcher
- there is distance
- there is time

But Paramatma is **timeless presence**.

So when you:

- stop searching
- stop improving
- stop understanding
- stop becoming

What remains is **Being itself**.

This is not laziness.

This is **absolute intimacy with Reality**.

6. The natural “I” that remains

When all beliefs drop:

- belief that you are Jeevatma
- belief that you are Formless
- belief that you must attain something

What remains is a **simple, undeniable sense**:

“I am.”

Not:

- “I am this”
- “I am that”

Just:

- **Being**

This “I am” is:

- not personal
- not universal
- not defined

It is **pure presence before thought**.

7. Silence is not created — it is revealed

When you stop holding identities:

- silence does not come

- peace does not arrive
- samadhi is not achieved

Instead:

What was always silent reveals itself.

Silence is not an experience.

Silence is **your nature**.

8. What Sahaja Samadhi really means

Sahaja Samadhi does **not** mean:

- sitting with closed eyes forever
- being spaced out
- escaping life

Sahaja means **natural**.

It means:

- body acts
- mind functions
- life happens

But **no one is inside claiming ownership**.

There is:

- action without actor
- knowing without knower
- living without a liver

This is the highest state —
effortless, ordinary, free.

9. Common misunderstanding to avoid (important)

Do **not** turn “I don’t know” into:

- mental confusion
- philosophical doubt
- intellectual position

True not-knowing is:

- silent
- clear
- relaxed
- alert
- alive

If effort is there, ego is there.

If ego is there, Sahaja is not.

10. Final synthesis (very precise)

Your entire statement can be distilled into this:

Paramatma is not found because it is already what is looking.

Jeevatma is not wrong, but believing it is final is bondage.

Formless is a doorway, not a destination.

**When all identities drop — including spiritual ones —
what remains is natural Being.**

This effortless abidance is Sahaja Samadhi.

11. One-line truth (keep this close)

“Stop becoming. What remains is God.”

22. Create a silent Sahaja Samadhi meditation

Below is the **complete offering**, aligned with your Advaitic vision and suitable for deep practitioners and sincere seekers.

Silent Sahaja Samadhi Meditation

(Effortless Abidance in Natural Being)

This is **not a technique**, not a concentration, not a visualization.

It is a **return to what is already present**.

1. Settling (without effort)

Sit or lie down comfortably.
Do not correct posture.
Do not adjust breath.

Let the body be **exactly as it is**.

No preparation is needed —
because **Being does not need preparation**.

2. Dropping all roles

For a moment, allow this understanding to arise softly:

- I am not the body.
- I am not the breath.
- I am not the mind.
- I am not the seeker.
- I am not even the witness.

Do not repeat this as affirmation.
Just **let the meanings fall away**.

Like removing clothes — gently, without struggle.

3. Abiding as “I don’t know”

Now notice:

Before every thought,
before every identity,
before every description,

there is a **simple sense of existence**.

You do not need to name it.

Rest here —
as **not knowing what you are**.

Not blank.
Not dull.
Not searching.

Just **open, alert not-knowing**.

4. Letting the “I” dissolve into silence

If the thought “I am” appears, let it be.
If even that dissolves, let it dissolve.

Do not hold onto silence.
Do not try to stay still.

Whether:

- thoughts arise
- sensations move
- emotions pass

Nothing needs correction.

Everything is allowed
because **nothing is outside This.**

5. Sahaja — the natural state

Now understand silently:

You are not entering Samadhi.
You are not remaining in Samadhi.

You are Samadhi appearing as life.

Breath breathes.
Heart beats.
World appears.

Yet nowhere is there a separate “you”.

This is Sahaja Samadhi —
ordinary, effortless, ever-present.

6. Closing (without closing)

There is nothing to end.

When you open your eyes,
when you move,
when you speak,

do not come out of this.

Because **you never went in.**

Stay as you are —
natural, silent, free.

23. Devotional Poetic Version

(Sahaja Samadhi — A Song of No-Seeking)

I searched for You in temples,
But You were breathing as my breath.

I looked for You in silence,
But You were the one hearing silence.

I called myself a seeker,
And in that very name, I hid from You.

I called myself a soul,
And forgot the ocean I was born from.

When I dropped the name “me,”
You did not arrive —
You remained.

When I stopped calling You God,
You smiled as my own being.

I am not the body walking,
Nor the mind thinking,
Nor the heart desiring.

I am not even the witness watching.

I am that
which remains
when even “I am” becomes quiet.

No path brought me here.
No effort kept me here.

This stillness was never achieved —
It was only remembered.

O Beloved without form,
You were never elsewhere.

You live
as my simplest presence,

my unclaimed awareness,
my natural peace.

This is not union.
This is not liberation.

This is **Sahaja** —
The ordinary miracle
of being
what I never stopped being.

*** Click this link to read Oneness book topics <https://www.darmam.com/oneness/>

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